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that the reviewer considers unjustifiable, such as "arrant poltroon," "conceited, grumbling, cowardly, unlovable man," "bundle of contradictions, inconsistencies, pettinesses, trivialities, sinuosities," "singular compound of wisdom and deceit," "craven, evasive, character . . . incapable of telling the truth." Such an estimate fails to take account of Erasmus' fundamental aim and purpose, of the spirit of his age, and of the difficulties and the perplexities of the situation in which he found himself. With his convictions it would have been utterly impossible for him to cast in his lot with the Protestant revolution led by Luther. Moreover he did not claim to be a religious reformer. The promotion of the new learning was in his opinion the way to bring about a gradual and peaceable reformation, and he was exceedingly jealous of any movement that threatened to impede its progress or destroy it.

The chapters that follow treat of the religious movements in England under Henry VIII, Edward VI, Mary, Elizabeth, James I, Charles I, Cromwell, Charles II. The rise and growth of Puritanism, Brownism, and Congregationalism receive special attention and are ably and sympathetically handled. It seems a pity that the author did not include in his scheme a chapter on the rise and early history of the English Baptists. This he probably reserved for a special course of lectures. Several detached essays conclude the volume: "The Education Act of 1902," "The Baptists of Today in Great Britain and Ireland," "The Influence of Christianity upon Education," "The Place of the Home Mission Society in the Evangelization of American Cities," "The Baptist Outlook," "The Man and the Message for the Twentieth Century," and "'Lest We Forget'—President William R. Harper." These essays, as well as the course of lectures that forms the body of the volume, all make very interesting and instructive reading and the book should find many readers among intelligent laymen as well as among students and ministers.

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A NOTEWORTHY SCIENTIFIC EXPOSITION OF CHRISTIAN HISTORY AND DOCTRINE

We are tired of merely aggregating material, say the Germans. We wish to become spiritually master of the material, to penetrate through particulars to that which is the end of science: a great universal world-view. It is becoming generally recognized that the labor of the modern spirit, in its ever-increasing specialization and complexity, can mature really useful

fruits only in case it can win the power of connecting and co-ordinating what has been achieved in the separate fields of *Kultur*. This integration of one's own work with all that the human spirit has effectuated in the past and in the present, this demand for depth and unity of operation, is a requirement once again not merely of science, but of all regions of practical activity. But theoretically and practically pressing as this need is felt to be, the Germans have lacked a work that could satisfactorily meet it. They have their encyclopaedia's and dictionaries, of course. But these are, in the nature of the case, atomistic, and cannot satisfy the deep desire of the human spirit for a knowledge of those last fine connecting threads which bind together into the unity of modern *Kultur* the creations and conclusions in the manifold regions of human thought and achievement, in religion and science, in art and technique, in state and society, in law and economics. A work which shall meet this need adequately must compass three equally difficult tasks. The articulation of material must proceed in constant co-operation of the editor with the leading minds in the various regions of *Kultur*—this to insure the harmony of system amid the multitude of single expositions. The tasks must be distributed as fully as possible among the recognized outstanding representatives of each *Fach*—this to guarantee a collective result which the times could not surpass. The treatment of the subject-matter must combine scientific content with popular and artistic form.

*Die Kultur der Gegenwart*¹ claims to be the first German attempt to fulfil these three conditions. It is a noble ideal nobly approximated. Representing all parties, it is non-partisan. We are concerned more particularly with that generous section of the whole work which is devoted to an encyclopedic exposition, historical and systematic, of the Christian religion. Wellhausen begins with the Israelitish-Jewish religion. After a brief discussion and evaluation of the sources in conformity to his well-known critical hypothesis, he traces the history of the people and their religion from the initial stages down through kings and judges and prophets, through exiles and restorations, to the final conflict of Judaism with Hellenism. It is a brilliant and illuminating exposition in so brief a compass. To Jülicher's safe hands is assigned the task of setting forth the religion of Jesus and the beginnings of Christendom down to Nicaea (p. 325). After brief discussion of sources, which does not deviate essentially from that of Wernle and Bousset,

¹ *Die Kultur der Gegenwart: Ihre Entwicklung und ihre Ziele*. Herausgegeben von Paul Hinneberg. ["Die Christliche Religion," I. Hälfte: Geschichte der Christlichen Religionen; II. Hälfte: Systematische Theologie. Berlin und Leipzig: Teubner, 1906. 752 pages. M. 17.

he seeks to reconstruct tentatively the outer course of the life of Jesus and the religion of Jesus. He gives a reasonable account of the rise of faith in the resurrection of Jesus, even if historical criticism cannot affirm the objective fact of the resurrection of Jesus. To the Jerusalem *Urgemeinde* and to Paul he gives a masterly treatment. The Christianity of the Epigone, the conflict with Gnosticism, and the ecclesiasticizing of the new religion, are comprehensively but suggestively expounded. Then comes the section on church and state down to state church, by Harnack, wherein he epitomizes his monumental *Dogmengeschichte*. Greek orthodoxy is presented by Bonnwetsch; Latin orthodoxy by Karl Müller, modern Catholicism and its church by Franz Xavier Funk; Protestant Christianity and modern churches by Troeltsch. Significant as all of these interpretations are, that by Troeltsch is somewhat novel. The Reformation did not amount to the historic and psychological breach in the religious life, with which the traditional histories of church and dogma have made us so familiar; but, instead of this, the sixteenth and seventeenth centuries were religiously and even ecclesiastically quite continuous with scholastic categories and norms. I, too, am of the opinion that it was not Luther, but Kant, who put an end to the Middle Ages. Troeltsch's appreciation of the service to the spirituality and autonomy of religion rendered by the Anabaptists and other independents—coming as it does from a member of the German state church—is as generous as it is just, and a good omen for the future. The whole discussion of Protestantism is one of remarkable power and insight.

The second part of the great work—pp. 461–752—is given up to systematic Christian theology. Detailed statement and criticism are prohibited by the nature of the treatment. Troeltsch, again, discusses the essence of religion and the science of religion. Pohle summarizes the Catholic dogmatic; Mausbach, the Catholic ethics; Krieg, the Catholic practical theology. Hermann in his characteristic way gives a splendid account of the history of theology in Protestantism, and of the present task of Protestant theology.

This is followed by Seeberg upon Christian ethics, setting forth in a stimulating way the content, sanction, and practicability of the Christian morality. Practical theology is treated by Faber, under the captions of "homiletic," "catechetic," and "poimenic." Last, but truly not least, we have H. J. Holzmann's prophetic section upon the religion of the future. As against Buddhistic pessimism, Christian optimism lives on faith in the possibility of a progressive social salvation of humanity.

All in all, *Die Kultur der Gegenwart*, in the section devoted to religion

and theology, is among the best contributions which the German *praeceptores* have made to the world.

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RECENT BOOKS ON THE HISTORY AND SCIENCE OF RELIGION

Two volumes before us are signs of the times.¹ They show that comparative religion as a branch of knowledge has passed the probationary stage, since both are attempts to "popularize," i. e., to present in untechnical language, the results of the insight into the religious life of the world, past and present, gained by fifty years of close study. Bousset's work in eight chapters deals, after the introduction, with the religion of savages, with national, prophetic, legal, and redemptive religions, and with the nature and future of Christianity. It is an ambitious attempt, therefore, to review popularly all of religion as at present understood, to show its origins and development, its varieties, its present status and future prospects. It reaches the conclusion that Christianity is the acme of development in its union of the elements of morality, redemption, and assurance of the future life. But, Professor Bousset concludes, certain phases of Christian doctrine—expiatory sacrifice in the atonement, sacramentalism in church offices, deification of Christ, and belief in miracles—are no longer tenable as integral factors of the religion as realized in modern thought. The Christianity of the future will eliminate these, just as it has sloughed off asceticism as a practice which, so to speak, compels God to concede merit to the ascetic. Some infelicities are due to the author, some to the translator. Of the latter sort is the Germanic form "Kopernican;" of the former, the use of "Trinity" for "triad" (pp. 72, 91); the statement that Amos was "sent into exile" by the high-priest (p. 115; cf. the correct statement, p. 130); and the affirmation that Islam is "a religion . . . of retrogression" (p. 138).

Professor Bros's work is less ambitious, is one of a series of volumes ("Bibliothèque d'histoire des religions"), and has for its province primitive religion only. In ten chapters the author expounds the method of study (psychological), discusses animism, magic, gods, the cult, taboo, totemism, mythology, the *ensemble* of primitive religion, and the abiding character and

¹ *What Is Religion?* By Wilhelm Bousset, professor in the University of Göttingen, author of *Life of Jesus*. Translated by F. B. Low. New York and London: G. P. Putnam's Sons, 1907. xvi + 304 pages. \$1.50.

La religion des peuples non civilisés. Par A. Bros, professeur au Grand Séminaire de Meaux. Paris: P. Lethielleux, 1907. 351 pages. Fr. 4.